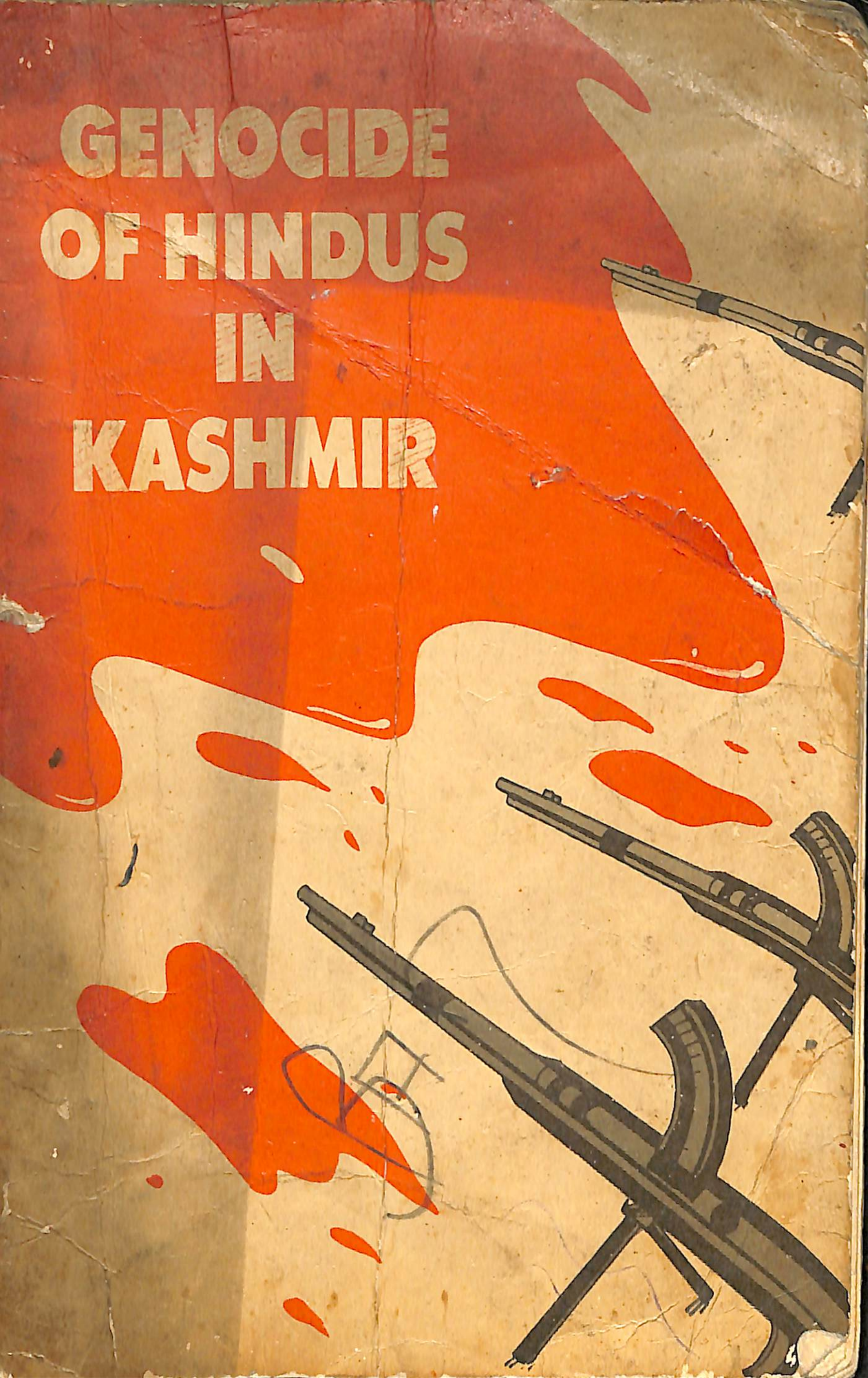
GENOCIDE OF HINDUS IN KASHMIR



GENOCIDE OF HINDUS
IN
KASHMIR

Jammu Kashmir Sahayata Samiti

Suruchi Prakashan

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Dedicated

In memory of the maryrdom
of the valiant sons of
BHARAT MATA
who laid their lives
in her *'Archana'*

Preface

The Hindus, in Kashmir, commonly known as 'Pandits' (used as a prefix to their names), traditionally wedded to academic pursuits, have withstood many ravages of time for centuries due to repeated encroachment of their land, rights and cultural ethos. The incipient tyranny over them has drawn a great deal in historical renderings/works of historians like Jonraja, Shrivar and some foreign visitors. They had somehow salvaged their future from the cruel clutches of Pathans, medieaval Muslim kings like the inconoclast Sikander 'Butshiken'. Jabar Shah, a pathan ruler, had apart from perpetuating many immoral and physical atrocities, forced them to abandon their worldly belongings and also the faith at the spiritual level. There are innumerable instances depicting the course of torment and torture adopted by them towards the Hindus over a period of few hundred years.

The aim of bringing out this booklet is to bring to light some of the tactics adopted from time to time by the fundamentalist forces to extrude Hindus from their own land and to rebut predetermined conclusions of so-called champions of 'Human rights' in India. The revelations herein contain very scant information about the torment and torture faced by Hindus under the fundamentalist plan for 'ISLAMIC CRUSADE' presently in operation.

PRESIDENT
Jammu Kashmir Sahayata Samiti

Jammu.
Poash Shukla Panchami, 2048 (Vikrami)
December 11, 1991 (A.D.)

CONTENTS

Page

I. Murder, arson and rape in the name of 'Freedom of Kashmir'—Genesis 1

II. 'GENOCIDE' of Hindus in Kashmir : A Crime under 'Universal Declarations' 35

III. Appendix "A" 40

Forcing exodus of Kashmiri pandits

From Anil Maheshwari

SRINAGAR: If the en masse exodus of the Kashmiri Pandits from the Valley is any indication, the minuscule minority, virtually fugitives in their homeland, has apparently decided to call it a day.

The recent incidents rocking the Valley have shaken their confidence and have left them wondering whether they could ever live in Kashmir with dignity and honour following the development of Islamic fundamentalism in all walks of life, including the administration.

In their

the communal amity remained 'almost intact. However, some Kashmiri Pandits found it more prudent to abandon their homeland. That is why the population of this minority community increased by only 4,000 during the decades between 1941 and 1961 in Kashmir.

The Kashmiri Pandit community had become frightened in September 1989 when Mr Tika Lal Taploo, vice-president of the State unit of the BJP was gunned down by suspected terrorists. But his funeral had been attended by several hundred Muslims including womenfolk. It was followed by the

Conference-Congress alliance government had not been able to check loot, arson and killing of innocent people. The ruling political forces, are solely concerned with their own survival avoiding the wrath of the secessionists."

"On Dec. 15 last year, men, children and old women from the minority community were mercilessly attacked and womenfolk molested in Shopian in Pulwama district. The murder of Mahant Keshav Nath, Tikka Lal Taploo, N. K. Ganjoo, Prem Nath Bhat, Ajay Kapoor and others was to create scare and

are staying in 17 camps set up by the State Government. The remaining families are staying with friends and relatives or have made their own arrangements. The number of families who have gone to Delhi or other places is not available with the State Government.

The State Government has initiated a number of relief measures for the migrants. Arrangements have also been made for disbursement of pay in Jammu region itself to the employees of vacation departments and withdrawal of pension to

Mediamen leaving Kashmir

By VIRENDER KUMAR
Express News Service

JAMMU, March 6

separatist outfits in Kashmir succeeded in striking terror the mediamen in the Valley. last few days, Srinagar-based correspondents of all national news- and news agencies have the Jammu Radio and Door- making arrangements to

because he was often seen at Raj Bhawan. Earlier, some newsmen had been cautioned by well-wishers that all those who attended the Governor's daily media briefing were on the separatists hit list. After Mr Handoo's killing the threat began to look real. The mediamen, therefore, thought it prudent to leave the Valley.

In the past few months, Indians have become an object of intense

often turned out to be highly exaggerated or simply false. Yet some gullible foreign mediamen report these without cross-checking. So they are feted and Indian newsmen are treated with contempt and described as "agents of Delhi".

About a month ago, the separatists issued a 'diktat; banning the sale of Indian newspapers in Kashmir. It continues to this day. a few days ago, two English newspapers published

Both Radio and Doordarshan are, therefore, only recycling cassettes of old programmes.

Both the establishments have on their roll substantial number of sympathisers of the separatists. There have been many instances when persons who tried to prevent a wrong received threats from the separatists. Besides, there is also suspecion that the killers of Mr Lassa Koul, former station director of Doordarshan, had been informed about his movements

Kashmiri Hindus fleeing the Valley

Express News Service

MADRAS, March 3

With the Kashmiri Muslim militants continuing to have an upper hand in the violence stricken Valley, the Hindu minority is being forced to migrate to other parts of the country.

most of the Kashmiri Hindus have left the Valley to save their lives, leaving behind their properties. Those in state service have packed off their families from Kashmir and are managing alone under a constant threat to their lives.

and are painted green. The central public sector companies like Indian Oil Corporation, Bharat Petroleum, Indian Airlines, Air India, banks and other government offices have either removed their sign boards or have

buildings have been changed and renamed after the JKLF and the Pakistani leaders. For example, 'Mandir Bagh' has become 'Zia Bagh', 'Anantnag' as 'Islamabad', 'Gow Kadal' as 'Madina Chowk' etc.

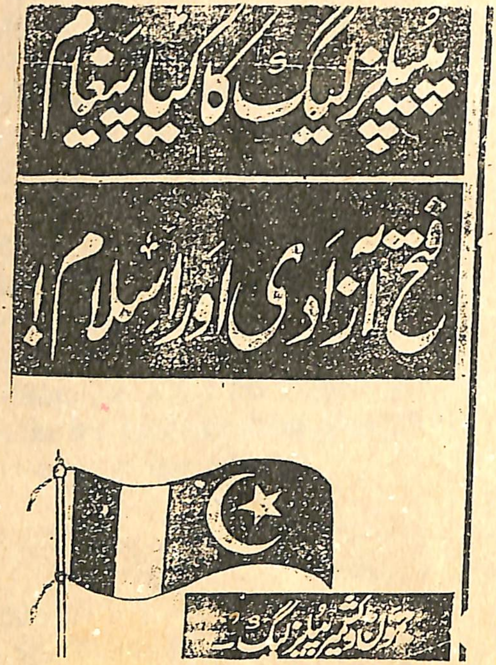
Kashmiri Hindu minor- down even when it 'The Central Govern- derstood to have 'Kashmiri Samiti' at egister the names of g from the Valley. the maximum number amilies from Kashmir m are looking for jobs there.

ndus in other centres ed that ~~they refuse to~~ Valley to salvage their h were looted. They lare to step into the g insurance claims.

Hindus are stuck up due to financial con- they have to embrace dy for physical harass- death.

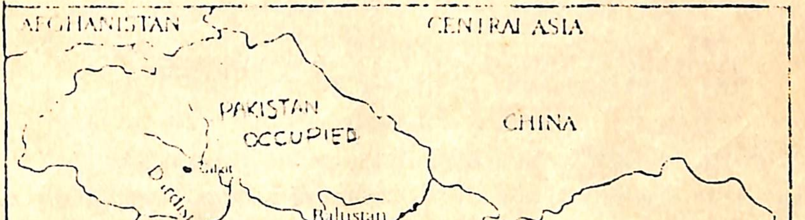
r who was the darling ck is the number one cal Muslims now. The t ready to accept his He feels helpless as he on the locals to restore

s are allowed to drift ging Kashmir in the ill be a dream. The should stand firm itants and crush their a 70-year-old migrant.


پیپلز لیگ کا کیا پیغام
فتح آزادی اور اسلام!
جموں و کشمیر پیپلز لیگ

MURDER, ARSON AND RAPE, IN THE NAME OF 'FREEDOM OF KASHMIR' - Genesis

The beautiful vale of Kashmir is burning in the fire lit by the Muslim militants trained and aided by Pakistan. The peace loving people of Kashmir, especially Indian supporters (nationalists) have been trampled and massacred by Islamic zealots. Men hanged on tree tops, women tortured and raped, parts of their limbs chopped and thrown on the roads to spread horror. This great genocide of Hindus is taking place in the name of 'Freedom of Kashmir' and the whole world is a mute witness to this barbarity. The greatest victim of this death drama is Hindu community of Kashmir Division of Jammu & Kashmir State.


AFGHANISTAN
CENTRAL ASIA
PAKISTAN OCCUPIED
CHINA
Gilgit
Dardistan
Baltistan
Skardu
PAKISTAN
Jammu & Kashmir (INDIA)
Ladakh
Muzaffarabad
Srinagar
KASHMIR VALLEY
Leh
TIBET
Mirpur
Udhampur
Jammu
Himachal Pradesh

Based on the Survey of India map

----- LINE OF ACTUAL CONTROL

Geo-political status of Jammu Kashmir

Situated in the extreme north, Jammu & Kashmir state is one of the 25 states in the Indian Union :-

The state has three divisions viz., Jammu, Kashmir, and Laddakh. Kashmir has predominant Muslim population (92%), Jammu predominant Hindu population (66%) and Laddakh predominant Buddhist population (53%).

As per census held in 1981 the population figures of the three regions are as under :-

Division	**Area**	**Total**	**Population of**		
		Population	**Hindus**	**Muslims**	**Others**
Jammu	26293 Skm	2718113	1804346 100164 (Sikhs) 1141 (Budhists)	804637	7825
Kashmir	15498 "	3134904	124078* 33117 (Sikhs) 189 (Buddhists)	2676932	466
Laddakh	59146 "	134372	68376 (Buddhists) 5338 334 (Sikhs)	61882	242

The state's affairs have been run since independence in 1947 by the politicians of Kashmir. Jammu & Kashmir was given special status under the protection given vide Article 370 of the Indian Constitution. Upto 1964, the head of the governmnent in the state was called Prime Minister and head of the state a Sadare Riyast (President of the state). Article 370 did not allow the jurisdiction of the Supreme Court of India to be extended to the state, nor did it allow the jurisdiction of the Election Commission of India to the state. Thus, the state government enjoyed full power over the people of the state in favouring or denying the fundamental rights.

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*The figure has been found incorrect. The exodus of Hindus from the valley shows that 2.5 lac Hindus have migrated from Kashmir.

These inherent characteristics impeded fair administration and had its effects on the political climate of the state also. Mr. G.M. Sadiq, Chief Minister, in 1964, initiated certain amendments in the State's Constitution to make some scope for enjoyment of Fundamental Rights. The amendments were unanimously passed by the State Legislative Assembly and the State Legislative Council. These amendments allowed the freedom of thought and expression and scope of redressal of grievances of the citizens before the Highest court in the country i.e. Supreme Court. It also extended the jurisdiction of the Election Commission for conduct of election in the state.

Although the state has three regions having three sub-cultures, three full-fledged languages, ethnic and sub-ethnic groups, yet its political and administrative affairs have always been dominated by the politicians of Kashmir. Seven Prime Ministers/Chief Ministers have ruled the state since 1947; all of them were Kashmiri Muslims. The state has had nine elections since independence. The people of Kashmir valley voted and participated in these elections freely and spontaneously especially after 1974 when the veteran political leader of Kashmir Late Sheikh Mohammed Abdullah entered into an agreement, second time, with the then Prime Minister Smt. Indira Gandhi. The people of J & K have put their seal time and again on the state's accession with the Union of India.

Growth of Muslim Fundamentalism :

Alongwith all these developments a small but well knit band of Muslim Fundamentalists, raised in the name of Jamait-e-Islami, Kashmir, began to penetrate the valley through educated youngmen. These youngmen included teachers, doctors and engineers. Their religious sentiments were aroused in underground religious activities. The thrust of their campaign was Islamistation of the state. The services of many Jamait-e-Islami Moulvis from Uttar Pradesh (another state of the Indian Union) were also utilized for fanning communal passions. They used to describe fabricated tales of atrocities on Muslims in U.P. to whip up communal hatred. The lesson on secessionism was given to young boys and girls in hundreds of Jamait run schools called Madrasas. The seeds of communal hatred were thus sown.

'ALLAH WALAI' another Muslim organisation in India also directly helped in whipping up religious frenzy. They held huge congregations in Kashmir where they openly spoke to Kashmiri people exhorting them to stirve hard for the Islamic Rule and Islamic Law. Many young Kashmiris were taken to U.P. for training. In August-September 1988, a week-long Conference-cum-camp in which delegates from many states of India and a few Arabs participated, was held at EID-GAH, Srinagar. Many high ranking state government officials attended the said Conference.

Jamait-e-Islami gradually spread its wings into mosques through Moulvis brought from outside Kashmir and its highly motivated members used the religious congregations to spread its area of influence and activities. In almost all the mosques of Srinagar city and towns like Sopore and Baramulla the Chief Imams are not Kashmiri muslims but youngmen from U.P. The Jamait even tried to penetrate the political scenario of the state in 1967 and won five seats in the state assembly but with the re-emergence of Late Sheikh Mohd. Abdullah in 1975 it had to make a retreat. In fact, Sheikh banned the Jamait-run schools during the internal emergency and publicly spoke against the fundamentalist and secessionist activities of Jamait.

However, the underground activities of the Jamait went on unabated. In fact it spread its branches/activities in all parts of Kashmir but remained confined to its dedicated and motivated cadres. Though the ban order was not revoked after the emergency, the Jamait schools continued to function. Before the 1984 assembly elections, Dr. Farooq Abdullah, had declared that he would ban these schools but he never did.

The masses were not swayed by their movement till Qazi Nisar of Anantnag began to emerge as a strong religio-political leader in 1984. His speeches as a fiery fundamentalist Muslim leader created tremendous religious fervour in Kashmir and all Muslim fundamentalist organisations including Jamait-e-Islami rallied round him. All these activities were not taken note of, by the then administration of the state. Some Muslim leaders of Islamic countries, especially Arabs, also started aiding these organisations and poured in donations. Many Muslim educational trusts/institutions were also opened with their aid. This also aroused partisan religious fervour. In August 1984, an Amir from Kuwait had remarked at a meeting held with the local people at Cheshma Shahi Tourist Resort, Srinagar, that secular politics of India is quite conducive for spreading of Islam and asserting Islamic Laws.

In April 1988, the Shahi Imam of Delhi Syed Abdullah Bukhari, while addressing a Friday prayer meeting, expressed pro-pak sentiments. He referred to UN resolutions on Kashmir and emphasised its implementation in letter and spirit. Only a few days after his speech, there were series of widespread disturbances in Srinagar, Anantnag and other places in Kashmir Valley.

Besides the above noted activities of muslim fundamentalist forces, the state administration was also being run in a dramatic manner. Dr. Farooq Abdullah, son of Sheikh Abdullah, succeeded his father as Chief Minister after the latter's death in 1983. He was inexperienced in administration and political affairs which resulted in his growing unpopularity. However, he was soon shown the door by his own brother-in-law, G.M. Shah, who took over as Chief Minister of the State. He played a duel policy of arousing religious fervour among Muslims on the one hand and swearing by the Indian Constitution on the other. He gave permission for construction of a mosque inside the Civil Secretariate in Jammu. The move was opposed tooth and nail by the secular forces of Jammu and the plan was dropped subsequently.

Soon differences cropped up in the Congress-I supported coalition government of G.M. Shah and the battle for the chair intensified. Both the parties (Congress-I and National Conference-K) accused each other of misuse of power and corruption. G.M. Shah's regime came to an end after a communal riot in Fabruary 1986. Hundreds of houses, shops and temples belonging to the minority Hindu community were burnt or looted. It is alleged that Mufti Mohammad Sayeed, then State Congress-I President, had engineered the riots to bring down the Congress-I supported Shah government. After the riots, Shri S.B. Chavan the then Union Home Minister, visited the riot-hit areas. He had reported in his letter to the then Prime Minister Shri Rajiv Gandhi-"I have toured almost all the affected areas of the valley, I have visited every damaged building, religious or private house in Wanpoh, Lukbhavan, Fatehpur, Gautam Nag, Salar (Anantnag Dist.) Sopore, Akoora. The damage done to individual property-houses, shops and temples, is substantial. But much greater damage has been done to the psyche of the Kashmiri Pandits."

The riots sent chill down the spine of Hindus (Kashmiri Pandits). The local police remained a mute witness to this holocaust as hired goondas, muscelmen, indulged in looting to their hearts fill. The events did not stir the Central Government to come out of its inertia. However, the faith of Hindus was shaken. A small number of Kashmiri Hindus migrated to Bahadurgarh (Delhi border), Jammu and Udhampur. The migration went un-noticed.

The state was put under the Governor's rule in March 1986. Dr. Farooq Abdullah, after having been left in hibernation for about three years by Congress in 1984 entered into an agreement with the then Prime Minister Late Shri Rajiv Gandhi, and subsequently elections to the State Assembly were held in September 1986.

The fundamentalist forces in the valley joined hands and formed a united political front, namely 'Muslim United Front' (MUF), to fight elections for the state assembly. It fought elections mainly in Kashmir and a few pockets in Jammu. The front lost the election. Lot of hue and cry was raised alleging rigging in the election. There were widespread protests and demonstrations in and around Srinagar, Sopore and Anantnag, against the rigging. The reports may have been partly true. But, even if there would be no rigging 'MUF' could never have ruled the state, as its influence was limited at the most to 42 assembly seats of Kashmir province only. They could have at best emerged as an opposition party with 10-15 seats out of 75. But, the wrath of youngsters was exploited by the anti-India forces to whip up religious passions and create a simmering discontent.

PAK sponsored insurrection :

Pakistan entered the scene indirectly under the cover of

Jammu Kashmir Liberation Front (JKLF). The operation known as 'OPERATION TOPAC' was formulated by the Late President Gen. Zia-Ul-Haq, of Pakistan, in November 1987, as publicly admitted by Pakistani leaders. Gen. Zia initially utilized the services of Sikh militants and in the beginning some joint operations were launched in parts of Jammu and Kashmir. A special branch of Inter Services Intelligence (ISI) of Pakistan was entrusted with execution of the operation. Military training was given to some highly motivated youngmen and anti-India propoganda launched by Pakistani media- television, radio. Rehearsals of upsurge were held on 14th of August 1988, the Pakistan independence day, and on 17th of August 1988, the day General Zia died in a plane crash. The entire city of Srinagar was taken over by goondas and musclemen in their own hands. All localities of Hindus in Srinagar were subjected to barrage of stone throwing, doors and windows of the houses belonging to Hindus, were broken by lathi wielding processionists raising anti-India slogans and provocative speeches were made by leaders. One Dr. Kamlesh (a Hindu) of Sheri-Kashmir National Institute of Medical Sciences, Soura, Srinagar, was attacked and injured at a petrol pump near Golf Club Srinagar, while he was refueling his car. Dr. Kamlesh's mother, who was inside the car, escaped unhurt though an attempt was made on her life too, by the lathi-rod wielding processionists.

There was no such rioting anywhere in Pakistan. It also strikes every one's memory that in 1979 large scale anti-Zia violent demonstrations, looting and burning of property took place following the execution of Late Z.A. Bhutto.

During all these developments the docile Kashmiri Hindus were busy in their routine activities. They did not participate

کشمیر کے بارے میں شہید ضیاء الحق بابائے تحریک جہاد کشمیر کا موقف۔

چونکہ وہ خود ایک مہاجر تھے اور جالندھر میں اپنے گھر کو چھوڑ کر خداداد مملکت میں مہاجر کی حیثیت سے آئے تھے اور اپنی آنکھوں سے مشرقی پنجاب میں مسلمانوں کا خون بہتے دیکھا تھا۔ ۱۹۴۷ء کے اس خونین واقعے نے ان کے دل و دماغ پر ان مٹ نقوش چھوڑے تھے۔ اس وجہ سے وہ بھارت کے ساتھ قومی معاملوں میں سخت تھے۔ تاریخ گواہ ہے کہ کشمیر یا کسی دوسرے قومی معاملے کے بارے میں بھارت کے ساتھ کسی قسم کی سودے بازی اس مرد مجاہد نے نہیں کی۔ کشمیر کے بارے میں وہ ہر وقت اور ہر جگہ یہی کہتے رہے کہ "کشمیر کا مسئلہ اقوام متحدہ کی قرار دادوں اور [illegible]

[illegible]

[illegible] کیلئے ان کا تعاون حاصل کریں گے۔

(ا) انتشار پھیلاؤ:۔ ابتدائی قدم کے طور ایسے عناصر کو بھرتی کر کے انہیں مسلح کارروائیوں کی تربیت دی جائے جو وادی میں متعین نیم فوجی فورسز کے ساتھ نمٹ سکیں۔ ایسے طریقے اختیار کئے جائیں جن سے جموں اور وادی اور وادی اور لداخ کے درمیان خفیہ طور مواصلاتی رابطے کاٹ دیئے جائیں۔ یہ کام طاقت استعمال کرنے کے بغیر ہونا چاہیئے۔ کرگل جانے والی نوجیلا سڑک اور کھرڈنگلا سڑک پر خاص توجہ دینے کی ضرورت ہے۔

سکھ انتہا پسندوں کی مدد سے جموں صوبے میں خوف و ہراس اور دہشت پھیلائی جائے تاکہ نازک مرحلے پر وادی سے توجہ ہٹائی جا سکے۔ اور ہندو آبادی کی نظروں میں بھی حکومت بے عزت ہو جائے۔ وادی کشمیر کے ان علاقوں میں پورا کنٹرول قائم کیا جائے جہاں ہندوستانی فوج موجود نہیں ہے۔ وادی کا جنوبی حصہ اس کیلئے موزوں ہوگا۔ [illegible]

دوسرا مرحلہ:۔ سیاچن، کرگل اور راجوری پونچھ سیکٹر پر دباؤ بڑھایا جائے تاکہ انڈین آرمی اپنے ریزرو دستوں کو وادی سے باہر متعین کرنے پر مجبور ہو جائے"

سرینگر، اڑی، کپواڑہ، بارہ مولہ، بانڈی پورہ اور چوکی بل میں واقع انڈین آرمی کے ڈپوؤں پر اچانک حملہ کر کے ان کو تباہ کر دیا جائے۔ یہ کام ایک مقررہ وقت پر ہونا چاہیئے۔

کچھ افغان مجاہدین، جو تب تک آزاد کشمیر میں رہائش اختیار کر چکے ہوں گے۔ وادی کے مخصوص علاقوں میں دراندازی کر کے بجائے دائرہ اثر کو بڑھانے کی کوشش کریں گے۔ اس معاملہ کا پوری تفصیل سے [illegible]

English Version on page 10 and 11.

ACTION PLAN FOR KASHMIRI MILITANTS CONCEIVED BY THE MARTYR GEN. ZIA, THE PRECEPTOR OF 'KASHMIR CRUSADE' MOVEMENT,

'Gen Zia had migrated from Jallandhar (India) to Pakistan and had seen the Muslim massacre in east Panjab, with his own eyes. The 1947 riots had instilled in him a feeling of vengence against the Hindus. It is because of the same that he was deadly against India and very hard in his dealings. History stands as evidence -Gen. Zia did not enter into any agreement with the government of India on Kashmir.

'Operation Topac' was formulated by Gen. Zia in Apri. The present struggle is part of the said plan :

Phase I

1) The sentiments of students and farmers be aroused against India and their co-operation will be sought for anti-government demonstrations and riots.

2) Create Chaos and spread terror.

3) Impart militancy training for insurgent activities to Mujahadeens for fighting para-military forces and army.

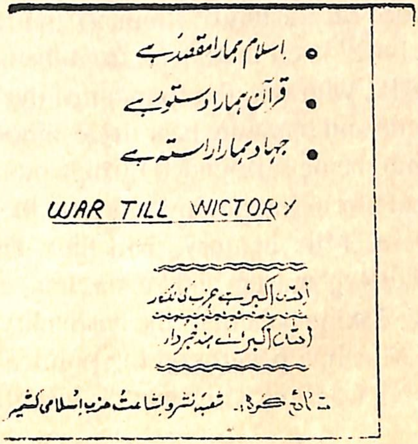
4) Disrupt communication links between the valley - Jammu and Laddakh - Valley. Such activity requires use of minimum force and sound results.

5) Sikh militant's help be sought for insurgency activities in Jammu to divert attention of the security forces in the valley and the government's position made awkward, and disgraceful.

6) Taking of control of areas where security forces are not camped. South Kashmir is suitable for this action.

Phase II

1. Mount pressure on the Indian Army in Siachin, Kargil, Rajouri and Poonch areas, to bring down their morale.
2. Sudden and vigrous attacks, be made on Army Depots, Convoy at Srinagar, Pattan, Kupwara, Bandipora, Chokibal.
3. Afghan Mujahadeen will infiltrate from Azad Kashmir (occupied Kashmir) to intensify the freedom struggle of Kashmiri Mujahadeens.
4. Mistakes in carrying out OPERATION GIBRALTER' of 1965 be not repeated.
5. Special task force under the command of retired Pakistan army officer mainly Afghan will be sent for blasting of Railway stations, Aerodrome, Jawahar Tunnel, Leh- Sonmarg road, army catonments etc., After successful operations in the valley the parts of Jammu and Laddakh will also be brought under the full fledged armed insurgency operations.



○ اسلام ہمارا مقصد ہے

● قرآن ہمارا دستور ہے

● جہاد ہمارا راستہ ہے

WAR TILL WICTORY

اللہ اکبر ہے حزب کا نعرہ

اللہ اکبر اے ہند خبردار

شائع کردہ: شعبہ نشر و اشاعت حزب اسلامی کشمیر

in any type of political activity. Moreover, the PAK-sponsored elements began to consider this community as an obstacle in their dream of carving out Kashmir for Pakistan. The community was employed in all vital Central Government departments like Telecommunications, All India Radio, Television, Scientific Research Laboratories, Geology and Mining, Banks and Intelligence Agencies. In order to bring the functioning of Central/State sector to a stand still, the militants decided to eliminate this minority community through force, murder, torture and harassment. A systematic campaign of frightening and harassment of this community was started. All the localities having Hindus in large numbers, were subjected to stone-pelting during nights. Inspite of tremendous provocation in and outside homes from the militants and their harbourers the community kept quiet. It never retaliated and continued to live virtually under subjugation. Not a single Muslim was assaulted or even abused by any Hindu.

A word about non-aggressiveness and meekness of this community is necessary here.

Kashmir was brought to the historical map of the world by the ancestors of Kashmiri Hindu (Pandit) community. The name 'Kashmir' itself is derived from the name of great saint, 'KASHYAP', who was the founder of the state. Every nook, brook, legend and literature bear the testimony to this historical fact. Kashmir, being surrounded by high mountains on all sides, remained safe from foreign invasions till the 13th century A.D. However, in 14th century, Muslims from neighbouring countries like Afghanistan and Persia (Iran) etc., started arriving at the scene. Taking benefit of the hospitality of the local Hindu rulers, the Muslims penetrated the political arena. Shah Mir, a Turk, who was enjoying state's hospitality, was, out of courtesy associated with their courtiers by the Hindu rulers Uday Dev and Rani Kota. He later managed to usurp the throne of the Hindu kings by hatching a conspiracy against the queen Rani Kota. He even broke the agreement he had reached with the queen for providing her safety. With his ascending the throne, the woes of Hindus started. The religious zealots and tyrant kings like Sikander 'BUTSHIKEN' known for his demolishing and breaking the idols of Hindu Gods, persecuted the locals. Some fled to neighbouring states to avoid conversion, while some others gave up their religion under pressure from the regime which proclaimed certain harsh laws for the natives having faith in religion other than Islam. The number of members of the Hindu community who escaped conversion by hiding themselves was very small—(a score or so of families). But, they did not leave the valley.

Jonraja has portrayed this tragic reality in the following words :—

> 'the Brahmins fled to foreign countries, the son left the father and father son. The difficult terrains through which they passed, the scanty food they ate, the painful illness and the torments they suffered during their life time, removed the fear of hell from their minds. Thus only eleven pandit families were left.'*

The majority community was thus quietly turned into a minority in its own land. The continuous brutal repression for centuries made the community docile and meek. The edge of valour and courage was lost. The community survived by diligence and patience. It heaved a sigh of relief during the regime of Hindu Dogra rulers from Jammu. Kashmir became a part of Jammu in 1824 A.D. and tyranic rule of Muslim Turks and Pathans came to an end. Thereafter, the state became a part of Union of India in 1947 and political and administrative power again went into the hands of Kashmiri Muslims whose leader was Sheikh Mohammad Abdullah.

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*'KASHMIRI PANDIT' by Pt. Anand Koul.

But even after 1947 the Hindu community in Kashmir never felt at ease and slow migration continued. Till 1988, more than 50 per cent of the members of the community had migrated to various parts of India and abroad due to educational, economic and political discrimination and communal policies of the local leaders. An under current of fear in the minds of Hindus loomed large. The aggressiveness of Muslims went on increasing with the appeasement policy followed by both State and Centre Governments. Every minor incident against Muslims in any part of the world was taken as a challange by these communal forces and Hindus were persecuted by sacrilege of their shrines and temples and attacks on persons. When the holy AL-AQSA mosque in Israel was damaged in a minor fire, the local communal elements held the whole valley, especially Srinagar city, to ransom and two main churches at Srinagar and a Dharamsala of a Hindu shrine in Anantnag were burnt. The churches were burnt as there was no synagogue in Srinagar.

With the success of Pakistani blood-splitting operations in Punjab, the local anti-India forces joined hands with Pakistan and started a ruthless anit-Hindu campaign. The aggressiveness of Muslim militants went on increasing. The policies of Dr. Farooq Abdullah, the Chief Minister of the state, during his terms of office, especially between 1987-1989, gave boost to rampant corruption in the administration. The people therefore became disgruntled in general. The militants in league with

Muslim United Front stepped up their anti-India activities and hundreds of bombs were hurled on local Police, Post offices and Banks. The then Dy. Inspector General of Police Shri Watali, was attacked at his residence and a terrorist, Ajaz Dar, was subsequently killed in the encounter. Fantastic stories were cooked to hoodwink the premature exposure of the designs of secessionist militancy. Shri Tika Lal Taploo, a well known lawyer and Hindu community leader, was murdered in broad day light on the road near his house in Srinagar, on 14.9.1989. The local police apprehended a large number of militants alongwith arms. But the government suddently decided to let off 80 militants on mercy plea. Some arms unearthed by police were re-distributed among the workers of ruling National Conference for their self defence. The militants so let off were later found leading and heading different terrorist organisations.

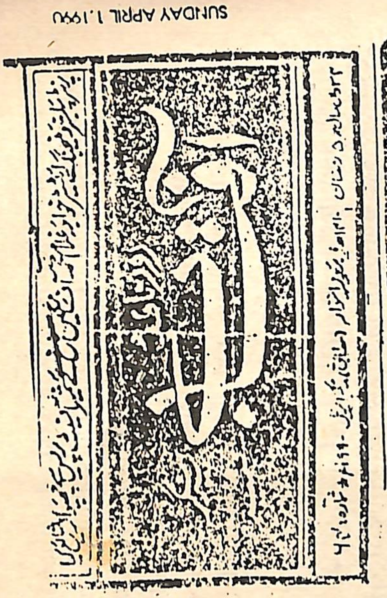
Secessionist militancy took rapid strides till it engulfed the whole valley. Apart from sending secret directives to the people (read majority community), the terrorists acclimatized the people with the gun culture by firing in air and by making, respectable personalities of the Hindu community, targets of their gun. Shri Nil Kanth Ganjoo a noted jurist was assassinated in Hari Singh High Street, one of the most busiest areas of Srinagar, at mid-day of 4th November 1989. The militants got further boost with the change of government at the Centre in November 1989. Rubaiya Sayeed, daughter of the then Home Minister Mufti Sayeed, was kidnapped. Her release was obtained in exchange of five top hard-core militants, including JKLF Dy. Commandant Hamid Sheikh who was arrested in an encounter with the police, in which one Police Officer and a constable were critically injured, near Hawal, Srinagar. The released terrorists were taken out in proceession through the main streets of Srinagar. The state administration remained quiet as it wanted to embarrass the Central Government of the National Front, giving wrong signals. The militants sent a word to the people in the valley that the 'Freedom of Kashmir' is round the corner and the government is about to crack under pressure. A mass uprising was organised. All the government activity in the valley, came to a halt.

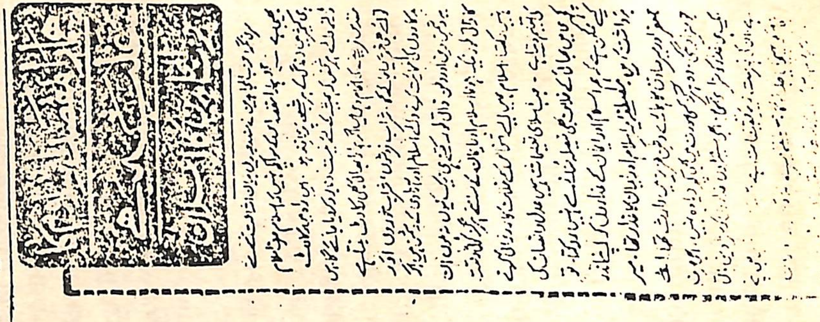
The subversives appointed their agents in all offices to ensure that the officers there abided by their dictates. Official funds from Engineering Department like Public Health Engineering Department, Public works department and Irrigation Department were diverted to fund secessionist activities. Truck loads of medicines from government hospitals were shifted to underground hospitals run by the subversive elements. Food-grains from state's Food & Supply Depots were secretly shifted to store in mosques for distribution to militants and their harbourers to face the long bouts of curfew imposed either by the terrorists or by the government from time to time. Kashmiri Hindu officials were witness to all this. Atmosphere was surcharged with communal frenzy. Hindus were frightened and they stuck to the soil of their birth.

All were astonished at the inertia and apathy on the part of governments of state and the centre. Things deteriorated further with a spate of killings of government officials belonging to Hindu community. Shri P.N. Bhat, a well known Lawyer and a dynamic social worker, was gunned down on 27th of December 1989 in the busy market of Anantnag in broad-day light.

Followed the replacement of General Krishna Rao, the then Governor of the state, by Shri Jagmohan, who had demitted the said office only a few months earlier, on completion of his term. Shri Jagmohan was reputed in the state as an effective and aggressive administrator and was considered a great threat by the fundamentalists to their subversive and parochial activities. With his taking over in the state the then Chief Minister of the state, Dr. Abdullah tendered resignation of his government making the imposition of governor's rule imperative.

Pakistan media exhorted the people to come out on the streets and defy authorotics and the rule of law by violence. Curfew was imposed in a few localities of Srinagar to conduct search for arms and terrorists. Then came the dreadful night of 19th January 1990. Whole valley seemed to be bursting with maddening shrills and cries. Militants crying from loud-speakers fitted on Mosque-tops were exhorting people to come out on streets. By evening, large number of people came on roads in all parts of the valley. Hindus were also asked to join their so-called 'JEHAD' (Islamic war) and cry loudly for 'NIZAME MUSTAFA' (Islamic rule). The people who were raising voices for freedom, were pressurising the members of non-Islamic minorities also to raise slogans for Islamic state. Shri Ambardar, a resident of Tankipora, Srinagar, who too was forced to come out on the road to raise anti-India, anti-Hindu, pro-pak slogans alongwith the processionists, was killed in firing which took place that night between the police and the militants. A number of Hindu youths also were injured in the firing that night. Most of the Hindus however, did not come out on streets to raise slogans in favour of Pakistan, a fundamentalist Muslim country, where non-muslims have no fundamental rights and even the 'Ahamadias', an Islamic religious faction, are treated as second class citizens. A score of people died on that unfateful night.





PRESS RELEASE OF 'HIZBUL MUJAHADEEN' WHICH APPEARED IN AN URDU DAILY 'AFTAB' DATED 1.4.1990, PUBLISHED FROM SRINAGAR. :

—The aim of present struggle is supermacy of Islam in Kashmir, in all walks of life and nothing else. Anyone who puts any hurdle in our way will be anihilated.

VICIOUS ANTI-HINDU CAMPAIGN AND GRUECOME MURDERS

Pakistanis changed their tactics and sent more help to fundamentalist groups of Jamait-e-Islami, namely, Hizbul Mujahadeen, Al-Mehar, Al-Bakr etc., A vicious anti-Hindu campaign was launched. Films were shown on PAK TV depicting Hindus as infidels and followers of Satan. Hand-written posters of ALAH-TIGERS, AL-MUSTAFAS LIBERATION FIGHTERS' appeared in Rawalpora, Rainawari, Habba-kadal, Natipora, Jawahar Nagar, etc., asking the Hindus to leave Kashmir by February 1990. Local News papers were virtually functioning as mouthpieces of the terrorist organisations viz., Hizb etc. If one newspaper published the threat to the executive, the senior government officials and/or people in general to close Bank Accounts with the nationalised Banks and Post Office and while another 'ALSAFA' published warning to Kashmir Hindus to leave the valley immediately. These threats on behalf of various militant out-fits through individual letters, posters and local media created terror and panic among the minority community of the valley. The militants used to raise anti-Hindu slogans. They used to chant on loudspeakers :-

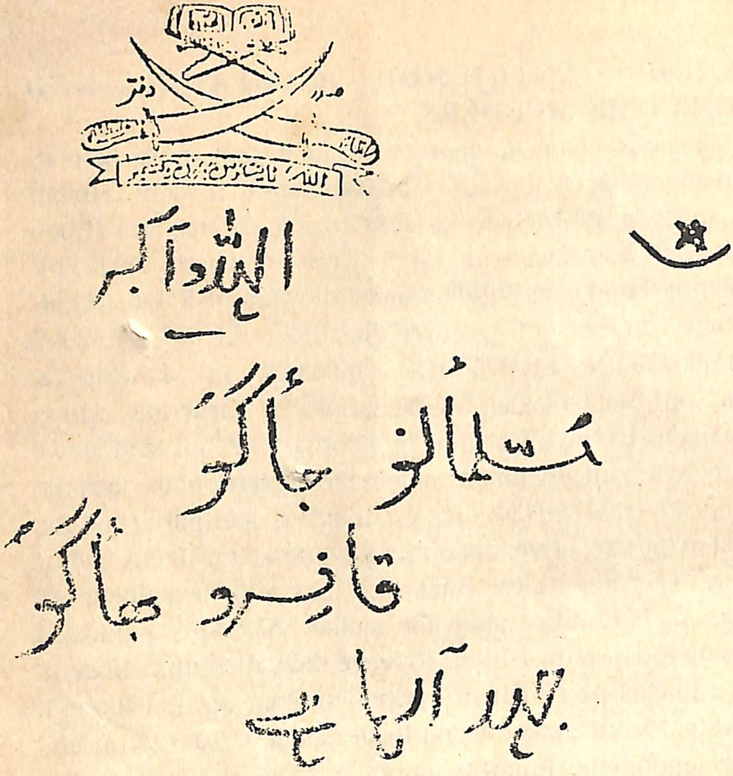
— 'KASHMIR MEIN AGAR RAHNA HAI ALAH-HO AKBAR KAHNA HOGA'

(If you wish to live in Kashmir you will have to say 'Allah-ho Akbar'.)

— ASI GACHCHI PAKISTAN, BATAO ROAS TA BATNAIV SAN'

(We want Pakistan with Kashmiri Hindu women and with out their men folk.)

The earlier processions led by Jammu Kashmir Liberation



اللہ اکبر

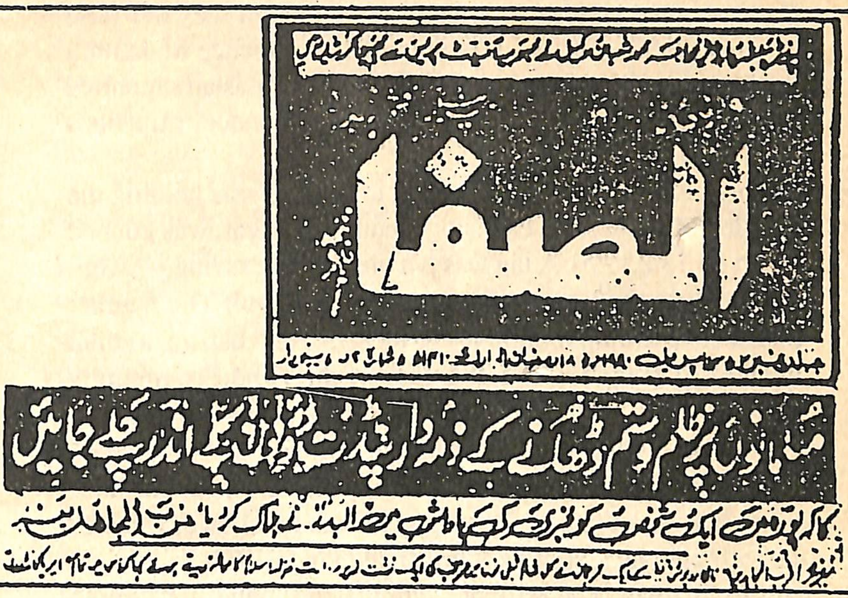
مسلمانو جاگو

کافرو بھاگو

جہاد آ رہا ہے

Poster/Hand bill which was found pasted at the doors and at corners of lanes of the localities where Hindus lived considerably in a good number. The Poster is issued by militant out-fit 'ALLAHA TIGERS' and reads as under :

'ALLAHO-AKBAR'
AWAKE AND ARISE MUSLIMS
RUN AWAY INFIDELS (Non-Muslims)
'JEHAD' (Islamic crusade) IS AHEAD.



الصفا

مسلمانوں پر ظلم و ستم ڈھانے کے ذمہ دار پنڈت دو دن کے اندر چلے جائیں

HEAD LINE OF DAILY 'ALSAFA' (URDU) PUBLISHED FROM SRINAGAR. dated 14th APRIL 1990

'KASHMIRI PANDITS RESPONSIBLE FOR DURESS AGAINST MUSLIMS, SHOULD LEAVE THE VALLEY WITHIN TWO DAYS'

WARNING ISSUED BY HIZBUL MUJAHADEEN.

Front showed lesser communal frenzy though they did raise slogans of 'freedom of Kashmir'. But, influence of Jammu Kashmir Liberation Front was contained by Pakistan supported militants belonging to Jamait-e-Islami caders under instructions from I.S.I. of Pakistan.

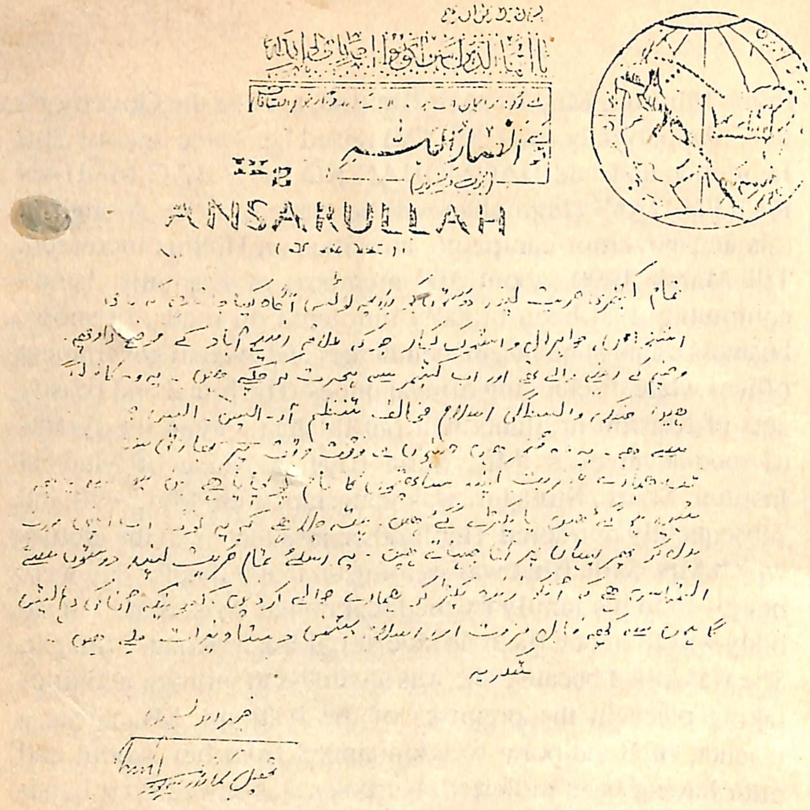
Shri Lassa Kaul, a noted media man, who was holding the position of Director, Television Centre, Srinagar, was gunned down on 13.2.1990. A tag was put on his body saying—' who-so-ever lifts the body will meet the same fate'. The number of selective killings continued to increase, but, barring a small number of people who left Srinagar, the Hindu community tried to wait and watch for things to change for better. Unfortunately the situation continued to go out of hand and worsened. In the last week of February, 1990, whole Kashmir seemed to be in chaos. Local police was hand-in-glove with the militants as it was well infiltrated since 1986 by Jamait-e-Islami cadres. The militants eliminated a handful of tough policemen to warn the local police and humble it into submission, with certain exceptions.

The Central government was lost between the two different policies toed by the then Central Minister for Kashmir Affairs, Mr. George Fernandes, who was against the use of force, and the Governor who wanted to take tough measures against the militants. Lot of hue and cry was raised by several Human Rights groups, pseudo-secularists, socialists and communists against the Governor. State administration was also subjected to barrage of disinformation campaign by several agencies like Peoples Union for Civil Liberties, Committee for Independent Initiative on Kashmir' and factions of Union Ministry in collaboration with the Muslim members of Parliament from the state. They joined the campaign started by the Pakistani

Prime Minister, Mrs. Benazir Bhuttoo, against the Governor's rule. She publicily (on PAK TV) raised her voice against Shri Jagmohan and said 'JAGMOHAN KO BAG BAG MOHAN KAREN GAY' (Jagmohan will be made to flee). Alongside this anti-governor campaign, atrocities on Hindus increased. Till March 1990, about 500 members of Kashmiri Hindu community had been brutally murdered on roads, in shops, business establishments, in their homes and even in government offices while discharging official duties. The brutal and beastly acts of Muslim militants will put to shame even the tyrants of mediaeval eges. Mrs. Sarla Bhat, a Nurse of Medical Institute Soura, Srinagar, was gang raped on 14.4.1990 and subsequently murdered. Her brother says that even the clothes which Mrs. Sarla Bhat was wearing on that unfateful day were not given to his family by the local police. Mrs. Sarla's dead body was found on the road side at Lal Bazar Road, Srinagar. She was killed because she was a witness to militant activities taking place in the premises of the Institute. Ms. Girja, a teacher, of Bandipora, was kidnapped from her school and after having been molested, her body was sawed on a bend-saw and pieces thrown on the road.

Sh. V.S. Tiwari (from M.P.), Sh. Tapoo and Sh. P. Shekhar (both from Bihar), the three young probationary officers of Life Insurance Corporation India, Srinagar, were abducted from Nishat Srinagar, and were kept as hostages in a nearby house which was latter set ablaze by the militants. While Sh. Tiwari and Tapoo were roasted alive. Shekhar survived for a short period in a Military hospital to gasp for death.

The cruel killings of PAK trained militants paled into insignificance the barbaric killings of Jews by Nazis. They sprayed bullets from their AK-47 rifles on a Hindu victim to



ANSARULLAH

NOTICE CIRCULATED FOR INFORMATION BY AREA-COMMANDER, SOPORE OF MILITANT OUT-FIT 'ANSAR ULLAH'

All Mujahadeen brothers are informed that ASHOK KUMAR AND JAWAHAR LAL resident of RAFIABAD have migrated from the valley. These infidels are working against Islam and are informers of Police. And are R.S.S. workers. These informers have given the names of militants to intelligence agencies which has resulted into killing and arrest of our colleagues. These infidels want to return to valley. I appeal to all militant brothers to keep an eye on them and catch them alive and hand them over to us.

their hearts fill. They enjoyed the torture-deaths by causing cigarette burns on the naked bodies of youngmen kidnapped from their homes. Those who survived such holocausts namely Sh. Ramesh Kumar, Sh. Autar Krishen, Sh. R.K. Razdan, tell gory tales about the inhuman tortures inflicted by terrorists who nailed bodies of their victims to death after hollowing their eyes and/or cutting the tongue/lips. The killings of Hindus by one's or two's every day accusing them of being informers could not but frighten the community to its bones, forcing it to take to its heels and seek shelter outside the valley under the open sky where even basic minimum amenities are not available. Several soldiers/policemen were caught by the militants in ambushes and after torture were blown of with bombs or explosive material tied round their bodies. A young Engineer of Telecommunication, Shri Bal Krishen Ganjoo, was persuaded by the Muslim families in the vicnity of his home to stay back and not to join other Hindus who were migrating. But even he was murdered and his left eye hollowed out in his own house by the militants in the presence of his wife and three year old daughter, on 19.3.1990 at 10.20 a.m. The neighbours who had persuaded him to stay back stood mute witness to this heinous act of their brethren who had taken up guns at the instigation of Pakistan. Though Shri Ganjoo cried for help, no one living in the vicnity (Chota Bazar, Srinagar) came out even after the death-drama was over. The doctors on duty in the S.M.H.S. Hospital, Srinagar, where the deceased was taken by the police did not issue the Death Certificate till late in the evening, avoiding and delaying the same on one or the other pretext. The body of the deceased was then sent to sub-hospital at Rainawar, five kilometers away, for postmortem as the staff on duty in the SMHS

Hospital declined to perform the same. This delayed the cremation till next day.

Another youngman namely Naveen Saproo, also a telecom, employee was shot dead on 27.2.90 on the main road in broad day light and the Muslim militants and the residents of the locality (Kania-kadal, Srinagar) rejoiced over his dead body. Some youngmen of the locality danced round the corpse throwing 'SHIREEN' (sugar balls) in the air.

Shri Kapoor, owner of Vikas Bakery in Chota Bazar, Srinagar, who was shot at by the terrorists on 19.3.1990 at his shop, got injured and was hospitalised in the nearby SMHS hospital. The doctors in the emergency did not attend him at the behest of terrorists. The wife of the victim implored the doctors for attending her injured husband but to no effect. He died next day for want of necessary treatment and loss of blood.

In another incident the doctors in emergency asked the attendants of the victim (Shri Shiban Krishen) to file report in the Police station before they could admit the bleeding patient for treatment. Four precious hours were wasted till police completed the formalities of filing FIR etc. By the time the formalities were completed, the doctors on duty had fled from the ward. Nobody came to help the victim in hospital during night in spite of many mercy pleas from his attendants. Next day the victim died. The loyalties of medical men were also purchased by the terrorists to harass and push the injured victims nearer to the clutches of death. These incidents created panic in the minds of the Hindus in the valley.

Prior to this, doctors belonging to Hindu community, namely Dr. Jalali, Dr. R.L. Chowdry and many others of Sheri-Kashmir Medical Institute had been issued threatening letters and death warrants through local vernacular media and individual letters, which resulted in their exodus from the valley.

A doctor namely, Shri Shiban Krishen of Ali-kadal Srinagar, dared to stay back in the valley inspite of harassment and explosive situation. He was darling of his area as he used to treat patients in particular and people in general, with love and affection. He and his wife were killed by the militants in presence of his two children of 10 and 8 years in age. The local inhabitants voiced little protest against their killing.

There were many other true heart-rending happenings, the details and documents of which could not be brought forth herein, because of limited scope and space of this booklet. However, a few cases of killings and torture have been given in the Appendix 'A' of this booklet.

EXODUS OF HINDUS

The killing of Hindus, rape of their women folk, loot and arson of their property went on unabated and un-hindered. Mass exodus started in a big way. People would rush to the Bus stand in the morning during the relaxation in curfew to go to Jammu and Delhi leaving behind their movable and immovable property—orchards, shops, business houses, factories, cattle, bank accounts etc., Many fleeing Hindus had to exchange their valuables like 'DIJEHOR' (a kind of 'Manglasutra' made of gold) to get a lift in a Truck or Taxi upto Jammu (300 Kms hilly road). Many old men and women from suburbs like Tehsil Ganderbal, Shopian, Pahalgam away from the Srinagar-Jammu highway, had to foot a long distane to reach the main highway to come out of the valley which the epics say the abode of Lord Shanker and Saraswati, now ruled by KALSHANIOKO wielders.

At this time a campaign was launched by Muslim militants that Pandits were leaving the valley at the behest of state's governor. This preposterous and highly objectionable statement added salt to the wounds of a community worst hit by the terrorist menace.Nothing is more painful than even to think of leaving one's motherland which every one especially a Hindu, loves as a son loves his own mother. The fact is that Pandits left when their life, property and honour was at stake at the hands of muslim militants. Property could not be saved but life and honour have been saved by those who could escape from the clutches of death. No community has left its home and home-land in the history of the world, unless forced under torture or extra ordinary situations. Brother left behind brother, sister left sister at the time of exodus. So much terror had been spread by the militants that people hired taxies paying even five times the normal rates of fare, and fled during early hours of morning. It is pertinent to mention here that almost 96 per cent of the private owned public carriers, viz., trucks, taxis, buses are operated and owned by Muslims of the region.

Thousands of houses belonging to Hindu minority have been burnt in the last one year. As many as 36 places of their worship have been descrated in the valley. Hindu Shrines viz., KHIRBHAWANI (Tulamula, Srinagar District), DEVIBAL (Baramulla), GAUTAMNAG (Anantnag) have been sacrileged and damaged by rocket firing. Hundreds of shops have been looted and burnt. Open sale of thousands of articles, including VCR,s and colour TV sets, stolen from deserted Hindu houses, is done in week-end Bazars in the cities and towns of Kashmir.* Orchards worth billions raised after decades of hard-work were left behind uncared for. Thousands of milch cows, bufalloes and sheep were left off in villages by the fleeing members of the Hindu community.

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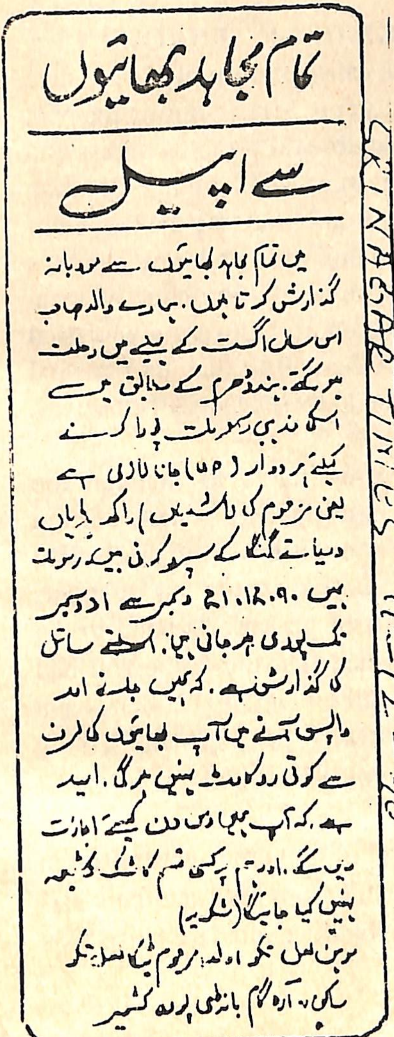
*Jammu 'PANORAMA' (fortnighly) 1-15 July 1991, a publication of 'KASHMIR TIMES' Ed. Yash Bhasin.

AN APPEAL TO MUSLIM MILITANTS FROM A HINDU NAMELY Mohan Lal Tikoo S/o Late. Pt. Tika Lal Tikoo, R/o AKORA, BANDIPORE, FOR GRANT OF PERMISSION TO PERFORM LAST RITES OF HIS DECEASED FATHER. THE APPEAL APPEARED IN AN URDU DAILY 'SRINAGAR TIMES' DATED 11.12.90, ISSUED FROM SRINAGAR.



تمام مجاہد بھائیوں

سے اپیل

میں تمام مجاہد بھائیوں سے مودبانہ
گذارش کرتا ہوں. ہمارے والدصاحب
اس سال اگست کے مہینے میں رحلت
ہو گئے. ہندو دھرم کے مطابق میرے
اسکی مذہبی رسومات پورا کرنے
کیلئے ہردوار (UP) جانا لازمی ہے
یعنی مرحوم کی لاشیں) راکھ ہڈیاں
دریائے گنگا کے سپرد کرنی ہیں یہ رسومات
ہیں 21.12.90 دسمبر سے ا دسمبر
تک پوری ہو جانی ہیں. اسلئے سائل
کی گذارش ہے. کہ ہمیں جانے اور
واپس آنے میں آپ بھائیوں کی طرف
سے کوئی رکاوٹ نہیں ہوگی. امید
ہے. کہ آپ ہمیں دس دن کیلئے اجازت
دیں گے. اور ہم پر کسی قسم کا شک و شبہ
نہیں کیا جائیگا (شکریہ)
موہن لعل ٹکو ولد مرحوم ٹیکا لعل ٹکو
ساکن آرہ گام بانڈی پورہ کشمیر

SRINAGAR TIMES 11-12-90

It Purports : :- APPEAL TO ALL MUJAHEED BROTHERS— 'I appeal to all Mujaheeds that my father passed away in August this year. According to Hindu religion it is incumbent upon me to go the HARIDWAR to perform the last rites of my deceased father and immerse his ashes in river 'GANGA'. The rites are to be performed between 1st and 21st December 1990. Therefore, I request to permit us to go to Haridwar and return to the valley, and there will not be any kind of hindrance in our performing the religious rites. Hope that we shall be allowed to leave the valley for ten days.

S\D MOHAN LAL TIKOO

The Hindus who have dared to stay behind in the valley are living the life of prisoners of the fundamentalist Muslims. They have to seek permission from the militants (the so-called Mujaheeds), for even performing religious rites or move out from the valley for even short durations.

CHAMPIONS OF THE RIGHTS OF TERRORISTS :

The greatest disservice to the cause of minority in the state was done by the Minister for Kashmir Affairs, during the N.F. government, Shir George Fernandes and some Congress and Janta Dal leaders. They never took stock of the situation seriously and added fuel to fire by embarrassing the Governor for taking tough measures. Militants were under tremendous pressure of government at that time. Large queus of local Muslims could be seen at the residence of Governor who used to speedily dispose of their cases. But due to personal abhorence, for reasons best known to these leaders themselves, they embogged the governor.

A plan was hatched by the militants to malaign the administratioin. A respected religio-political leader, Moulvi Mohd. Farooq, was killed by the militants in his walled residence at Nagin in Srinagar. Crowds came out in streets after militants spread the rumour of governor's hand in the the killing. The murderers who had fled the scene and had taken asylum in the nearby Kashmir University Campus have recently been apprehended by police. The crowds led by militants had a scuffle with the police in which few innocent people also got killed.

Again the demand for dismissal of Governor was raised in the Parliament by the Janta Dal and Congress members and the General who was winning the battle against terrorists was removed from office. Big processions in Jammu demanding return of Shri Jagmohan coud be seen. Two day's hartal was also called in all parts of Jammu and Laddakh. The champions of Indian democracy had played into the hands of Pakistan and terrorist militancy unknowingly and unwittingly. The so-called champions of Human Rights and Indian secularism and democracy forgot the fundamental 'Right to live' of the Hindu minority of the state. Hundreds of people had migrated till then to different parts of India but these leaders remained silent. The Muslims are considered a vote bank in India and as such terrorists needed to be protected even for their heinous crimes lest Muslim leaders may cry wolf. Even the Muslims of India who are themselves in minority did not have a word of sympathy for Hindu minority of Kashmir. The net effect was that the cries of woes and wail were drowned in the well-orchestered cry of higy handedness of security forces by politicians and media. Even the western media forgot to recognize the basic reality. 2,50,000 people (about 72,000 families) who have been uprooted by the terrorists at the behest of Pakistan, are registered with the government of India. More than a thousand men and women have been killed. No record of people maimed and seriously injured is available. Militants scored a great victory over the world and Indian psyche. The aggrieved was forgotten and aggressor sympathised.

Some saw unemployed in the roots of militancy and some saw economic backwardness. They were either ignorant of ground reality or pretended to do so. Jammu & Kashmir is the only state in Union of India which gets 90 per cent grant from Central government for every 10 per cent of revenue raised by the state. Rate of government employment in Kashmir division is highest in India. Kashmiri Muslim has dominance in the state Secretariate Services as well as in the total government employment. Kashmiri Muslims are as many as 90 per cent in the state Secretariat and 98 percent in the state's total government employment of Kashmir division.* Their representation in government services is threee times more than that of other two divisions viz., Jammu and Laddakh, which have Hindu majority.

If economic criterion was the basic issue then why did they burn tens of hospitals, hundreds of dispensaries, hundreds of high and higher secondary schools, hundreds of bridges and communication links of remote areas, putting to distress millions of people. If unemployment and poverty were the real reasons, then whole of Rajasthan and Orissa should have been burning. The half-baked politicians and media men have all along presented the problem in a flase manner knowingly or unknowingly to the advantage of terrorists.

The directors of militants the ISI of Pakistan will be very happy the way the situation has been handled by Indian authorities and reported by the media so far.

In Kashmir the Islamic fundamentalists plan is in operation, its propogators/protogonists have been blaring on loudspeakers fitted on mosques :-

'AI ZALIMO AI KAFIRO
KASHMIR HAMARA CHOOR-DO'
(Oh cruel, oh infidel, leave our Kashmir)
'HAMEIN KYA CHAHYE, NIZAME MUSTAFA
KASHMIR MEIN KYA CHALAIGA, NIZAME MUSTAFA
HINDUSTAN MEIN KYA CHALAIGA, NIZAME MUSTAFA.'

---

*Daily 'Excellsior' August 1991 (article of Shri Hari Om) published by Shri S.D. Rohmetra, Excellsior House, Janipur, Jammu.

(We want and demand Islamic rule and law,
Kashmir should have Islamic Rule and Law.
Islamic rule should govern the life fabric of Indians)

There is no slogen connected with employment or economy.

Pakistan paid over one thousand dollars to a publicity firm in U.S.A. to espouse cause of Kashmiri militants. Pakistan is continuously using its television for raising religious fantacism. The Indian television net-work in border areas of Jammu & Kashmir is infructuous. On the other hand, Indian missions have been doing precious little to highlight the sufferings of victims of terrorists and Pakistan's role in this genocide of Kashmiri Hindus. The indescribable miseries of lakhs of migrant Hindus are ever increasing. Hundreds of old men have died in open sky under scorching heat. School and college going children are frustrated in the absence of proper facilities of education. The camp schools/colleges run by the government have inadequate facilities. The future of the community seems bleak.

A pertinent question arises- will this section of Hindu community perish for ever ? Will the people of India and the world at large forget this microscopic minority section ? Will this community remain condensed to the pages of history ? Does freedom have meaning only for the Muslim majority in the state ? Does religion have meaning and right for Muslims of the world only ? We ask these questions to all Human Rights bodies of India and the World. Billions of dollars are spend by various governments in the world for saving endangered wild beasts and special areas/parks are marked for them but nobody seems to be worried about the 2,50,000 halpless cent percent literate, peace loving citizens of Kashmir. Has any media man from west tried to visit the refugee camps and seen the in-human conditions in which they are living ? It seems world would have paid much attention to it had it taken up arms in its defence. Unfortunately it belongs to the civilised and humane world and wasting of human life in the name of religion or in retaliatioin is forbidden in its culture.

The government of India has also forgotten the community, as administrations had many other priotities and pre-occupations. Four Prime Ministers have changed hands in India since the on set of militancy in Kashmir in 1988-89 but not a single one has visited the refugee camps in Jammu.

Perhaps, this community has no vote bank. The so-called secular political parties and social organisations have also evinced no interest in its problems. The world of doomed seems to be doomed for ever.

'Genocide' of Hindus in Kashmir– A Crime under 'Universal Declarations'

'Genocide' of Hindus, in microscopic minority in the valley, by the Muslim fundamentalists and separatists at the instigation and with the abetment of their mentors in Pakistan, has gone unnoticed and unrecorded.

''Genocide,'' according to the UN Assembly document, adopted at its 3rd session on December 9, 1948, which came into force on January 12, 1951, ''means any of the following acts committed with intent to destroy, in whole or in part, a national, ethinical, racial or religious group, as such:-

(a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group, conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.''

The document in its Article I, says, ''The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.''

Article III of the document makes following acts punishable :- (a) Genocide; (b) Consipracy to commit genocide; (c) Direct and public incitement to commit genocide;

(d) Attempt to commit genocide; (e) Complicity in genocide.

According to Article IV of the document "Persons committing genocide or any of the other acts enumerated in Article III shall be punishable, whether they are constitutionally responsible rulers, public officials or private individuals."

They, "may be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international panel tribunal as may have jurisdiction with respect to those contracting parties which shall have accepted its jurisdiction."

According to the Oxford Advance Learner's Dictionary of Current English, Genocide is extermination of a race or community by mass murder or by imposing conditons that make survival difficult. The Webster Dictionary defines Genocide as deliberate mass murder of race; people or minority group. The Chambers Twentieth Century Dictionary says that Genocide is deliberate extermination of a race or other group; one who exterminates or approves extermination of a race, etc. Genocide is the deliberate and systematic destruction of a racial, religious, political or ethnic group, according to the Encyclopaedia Britannica.

Going by these definitions, Kashmiri Pandits, a microsopic community numbering approximately two lakhs, are in the midst of a genocide which has been unleashed by the Muslim fundamentalists and separatists "fighting for separation from the Indian Union".

But, the current phase of insurgency started in the winter of 1989, with the selective killings of the prominent citizens of this minority community, and in less than two years more than 600 members of this community have been brutally murdered. Abduction and torture, strangulation, lynching, slicing, impaleing, dismemberment of the parts of the body were the gruesome methods employed. Hindu ladies were raped and killed. Some were done to death by being sawed into pieces. Foreheads of some other ladies were disfigured where usually *tilak* is applied.

Apparently, gruesome torture was employed to terrorise and scare away other members of the community. Simultaneously, threatening letters were issued to Hindus individually and also they were given notice collectively in newspapers to either mix, leave or get killed. Also, slogans like—**"If you have to life in Kashmir, you shall have to say Allah-O-Akbar" and "We want Nizam-e-Mustafa"**—were raised in processions and also blared through loudspeakers of the mosques.

All this synchronised with systematic attacks like bomb-blasts on the house and business establishments of Kashmiri pandits. Then, restrictions were put on the admission of the Hindu religious places.

All this, points towards a strategy of the Muslim majority in the valley, to cause bodily and mental harm to the members of Kashmiri Pandits and also to impose conditions which make the survival of this ethnic group difficult. Notices and public announcements also amount to direct and public incitement to commit genocide.

The result is that more than 90 per cent of the Hindu people of the valley have left their hearths and homes under threat to their life and honour, and property. 72,000 families of Kashmiri Hindus and Sikhs are registered with the authorities in Jammu and Delhi alone.

This systematic genocide of the community has been going on, right since 1947. More so, directly at the hands of the successive state governments, run invariably by the Muslims. The Congress governments at the Centre also did play a role in the decimation of Pandits through their acts of omission and commission.

Discriminations in appointments and promotions in favour of the Muslims became the rule of the day during Bakshi's and Sadiq's rule in Kashmir. Then, restrictions were put on the admission of the Hindu students in the professional colleges. All these discriminatory tactics set in a process of migration of non-Muslims from the valley.

But, the single hardest blow to the survival of Pandits in the valley came when they were cut off from their roots when their land was grabbed by the Muslims on the pretext of the so-called Agrarian Reforms in 1972, during the chief-ministership of Syed Mir Qasim. It resulted in the abolition of all ownership of land of the Hindus in favour of the Muslims even without due compensation. Once deprived of their immovable properties, the Pandits had nothing to lose but the threat of their extinction in the valley by migrating to other parts of the country for their survival.

In 1986, during the infamous rule of G.M. Shah, when 40 temples and 70 houses of Hindus were burnt and 400 other houses damaged in Anantnag district alone in course of the worst-ever carnage of Hindus, the community had a feeling of the things to come.

Since then, much water has flowed down the Jhelum and genocide of the Hindus in the valley is going on, an unprecedented scale.

All Universal Declarations on Human Rights gurantee protection of all ethnic, religious and social groups against extermination, religious persecution, social and political discrimination aimed at bringing about destruction of a group or a part thereof. They do not envisage a Muslim State. The slogan of 'YAHAN KYA KHALIGA - NIZAME MUSTAFA' raised by the fundamentalist Muslims in Kashmir and their declaration—'ISLAM HAMARA MAQSAD HAI, QURAN HAMARA DASTOO HAI, JEHAD HAMARA RASTA HAI' (Islamisation is our aim, Quran is our conviction, and Islamic Crusade our path) is negation of all Human Rights as well s crime under International Law. Creating of conditions calculated, for a group or its individual, to humble it down, by coercion, to the extent of submission to the precepts of ISLAM is a crime against humanity.

Courtesy "ORGANISER" Weekly,

APPENDIX ‘A’

GRUESOME KILLINGS & TORTURES - A few cases

1. **Sh. Ajay Kapoor** of Sri Ranbir Gunj, Srinagar, was killed on 1.12.1990. Two militants stepped into his shop and fired seven shots simultaneously, upon him and Shri Kapoor fell in a pool of blood on his shop. He was killed despite the fact that he had a very wide circle of Muslim friends and retail entreprenuers depending on him for their business.
2. **Shri M.L. Bhan** of Oompora (at the out skirts of Srinagar) was travelling in a Bus with his 12 year old son towards the city on 15.1.1990. While the bus was plying, two milintants who also had already boarded the same bus came close to Mr. Bhan and fired two shots at his temple. The assailants asked the Bus driver to stop and then they threw slained Sh. Bhan on the road. His son fell upon his father weeping and wailing.
3. **Shri Anil Bhan** a Bank Officer, was on the morning of 17.2.90, while purchasing vegetables at Habbor-kadal, kicked out from the crowd and then bullets sprayed into his body .“The militants continuously fired upon him to terrarise us the crowd mainly Hindus)”–narrated the frightened witnesses.
4. **Sunil Kotru** a teenager of Rainawari Srinagar, was on 22.4.1990 basking sun light in the lawns.of his house. Few AK-47 wielders forced into the walled premises where master Kotru was sitting, and fired upon him mercilessly.

His sheen beautiful face was found bathed in blood by his mother who rushed to the spot on hearing gun shots.

5. **Shri Brij Nath Koul** of Herman Shopian, a Driver in Agriculture University Shalimar, Srinagar, was kidnapped from his house alongwith his wife **SMT. SUMITRA DEVI.** Shri Koul was tied by his legs on one end of a rope and the other end with the Jeep in which the militants were travelling. They drew the vehicle for about 10 Kms and when satisfied that Sh. Koul had died they left him lose at Cheka Hajan on Kulgam - Shopian road. His wife Sumitra Devi was also done to death after molestation.
6. **Shri Satish Tikoo** of Karfali Mohalla, Srinagar, was called out from his home on 2.2.1990 by some youngman one amongst whom was his friend. After reaching at a corner in the lane of his vicnity they fired at him and fled away. ''The neighbours who learnt about the death of Shri Tikoo, in a gay, way, passed remarks viz. BIAKH HA KHATOVOKH (in Kashmiri) one more has been added to the score..'' said hindu neighbours of Satish.
7. **Smt. Sheela Tikoo** R/o Dalhasanyar, Srinagar, was shot dead on 1.11.89 while crossing the Habba-kadal bridge to go to her home.
8. **Sh. Ramesh Kumar Raina, of Rainawari Srinagar,** was kidnapped on 28.5.1990 from his house. His dead body was fished out from river 'Vitasta' (Jhelum) on 1.6.1990. Two little children and young wife are left behind wailing and weeping.
9. **Sh. Dileep Kumar** (29 yr.) of Mujemur, Zainapora, was kidnapped on 19.5.1990 by five gun wielders. His dentures had been broken and 12 bullets pierced into his body. A note from the militants was found placed on his body

saying "any one who dares to touch the dead body shall meet the same fate". His body was creamed by the J&K Police on 21.5.1990.

10. **Sh. Brij Nath Shah** (55 yrs) of Kupwara was killed by strangulation. 'His name which was tetooed on his farearm had been erased by peeling off the flesh' - narated his nepew Sh. Chand Jee Bhat.
11. **Sh. Bharat Bhushan Kaul, Ompora, Badgam,** killed on 22.5.1990. His mouth had been stuffed by cloth and then hung from a tree with a slip attached. It announced that one lakh rupees shall be given to the person who dares to touch the dead body.
12. **Sh. Chaman Lal Pandita, a teacher of Kawoosa, Badgam,** killed on 20.5.1990. At 9.15 a.m. on Sunday the 20th of May 1990 he was kidnapped and on Monday his dead body was found. He had been beaten as his body bore the marks. There was dust in his nails -- he must have struggled -- he must have struggled. - 'narrated Smt. Santosh wife of the martyer. She further said - "Our muslim neighbours had discouraged us for leaving the valley. They had promised us protection. Some had gone to the extent of saying that they would sacrifice their children for our protection. But at the time of misfortune which has fallen upon our family nobody was seen."
13. **Sh. Ashwani Kumar Garyali, Chattabal Srinagar,** killed on 24.6.1990. Five gun wielders thronged into their house and after having some conversation they shot him on chest and also his friend **Shri Ashok Kumar Kotha** who died on spot. Father escaped to Police station for getting a vehicle for transportation to hospital, the still son breating Ashwani. The SHO at the station had taunted the

lwama was kidnapped
deceased's father by saying - e his limbs and then
helicopter for your son ?' re the road. He implored
Ashok. took out his two eyes and

14. **Sh. Chaman Lal Koul of**
24.6.1990 - "within five Srinagar, found dead on
had killed Ashwani G. in thirties was kidnapped by the
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marks. But their ad by Muslim militants in the lane of
as both had rop was going out to fetch vegetables from
Surinder brother

15. **Sh. Bal Krish**ala's dead body was found on 2.5.1990
Habbakadal, Srina and teeth broken in addition to bullet
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Srinagar. The doctor from his home and latter his dead
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are left with me to on 22.7.1990 and two days after
Ramesh Tutoo son of as found floating in the canal

16. **Sh. Bansi Lal Sapr**oo **(4**
was killed on 24.4.1990. He old) was dragged into
compound of his house and suddenly few pers 24.2.1990. The
before him who took him along to his orchard. They were
talking for some time and after some time his family
members heard gun shots. When they rushed to the spot
they found him dead with bullet wounds on his head. 'He
has a liablity of his young wife and two little children'
- narrated his elder brother Shri Pushkar Nath.

saying "any one w **f Gund Chekopora, Badgam** was
meet the same fate' 1990 at about 6.30 p.m. He and his
Police on 21.5.1990. vere returning home after visiting
10. **Sh. Brij Nath Shah** (5 nd of them. On the road some
strangulation. 'His name wh Shri Mohan Lal and his wife
had been erased by peeling e gun shots and seeing her
nepew Sh. Chand Jee Bhat.
11. **Sh. Bharat Bhushan Kaul, O** of Anantnag killed on
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12. **Sh. Chaman Lal Pandita, a te** d not return his home
Badgam, killed on 20.5.1990. At le received a massage
the 20th of May 1990 he was kid He had been killed by
his dead body was found. He ha er, the other in heart and
bore the marks. There was du me and my two unmarried
have struggled -- he must have nly source of income for
Santosh wife of the martyer. elter even.' - says Ashok
muslim neighbours had disco Sh. Surinder.
valley. They had promised us 40 years) Officer in J & K
to the extent of saying th 90. The assailants made him
children for our protection at temple, chest and abdomen,
which has fallen un while he was coming out of his house.
13. **Sh. Ashw** is survived by his wife and two daughters.

21. **Sh. Nil Kanth Raina** killed on 30.6.1990. A retired Professor was leading his life in academic activities. He had prolonged his stay in the valley, despite many threats, with the hope that the situation will improve. But he fell a victim to the bullets of the fundamentalist Muslims at Safa-kadal, bridge of Srinagar.

22. **Sh. Ashok Kumar** (30 year) of Pulwama was kidnapped by the armed militants. They broke his limbs and then took him out on the main chowk of the road. He implored them for mercy. The militants took out his two eyes and threw him dead on the road.
23. **Sh. Bhushan Lal Kaul**, of Srinagar, [illegible] found dead on 16.5.1990. A youngman in thirties was kidnapped by the muslim militants on 13.5.1990 from his house. After three days his dead body with eyes impaled was traced out.
24. **Shri Daya Krishen Duloo** a retired Govt. employee of Chand pora, Nai-Sarak Srinagar, was in the morning of 12.5.1990 shot dead by Muslim militants in the lane of his house while he was going out to fetch vegetables from the market.
25. **Shri Chuni Lal Shala's** dead body was found on 2.5.1990 with many injuries and teeth broken in addition to bullet injuries.
26. **Shri Prediman Krishen Bhat of Tregham** was kidnapped on 28.4.90 from his home and latter his dead body was found mutilated by sharp edge weapon injuries.
27. **Shri Raman Kumar Razdan of Naidyar Rainawari,** Srinagar, was kidnaped on 22.7.1990 and two days after his injured dead body was found floating in the canal connecting the Dal lake.
28. **Shri Ashok Kumar Qazi (32 year old)** was dragged into a lane from the main road of Tankipora on 24.2.1990. The assaulters broke his legs, bet him with rods and sticks and left him in the drain crying and gasping for death. After some time the assaulters came on the spot again and fired on Shri Qazi with their guns to end hislife.
29. **Shri Krishen Gopal Chauhan (U.P.)** a Central Govt.

employee was gunned down near his house on the Beru Badgam road while he was accompaning his little child to school.

30. **Shri Ramesh Kumar Bhat of Shopian** was kidnapped from the SMHS Hospital Srinagar where he had gone for a check up. The militants broke one of his legs and inflicted burns by cigrattes cut his tongue and then threw him on the river bed. He regained consciousness there and was rescued by the CRPF personal by hospitalising. He has been physically disabled.
31. **Shri Autar Krishen of Pulwama** was kidnapped and tortured for many days by cigratte burns, notching of skin by pliers. The captors when tired, ripped open his abdomen and threw him on the road. He was lifted from there by the petrolling police party and hospitalised in army hospital.
32. **Shri Radha Krishen Razdan of Chattabal, Srinagar,** was kidnapped and taken blind foalded by the militants at about 7 p.m. on 4.7.1990. The kidnappers flecced him with a plastic insulted telephone wire till late night. Shri Razdan fell unconscious and the next day morning he found himself floating in water near the Law gate on the river Vitasta (Jhelum). He crawled towards the road where from one BSF vehicle lifted him and hospitalised him to heel burns and wounds of sharp edge weapons, cut on the left side of face beneath the left jaw. Two months after, his home people came to know about his survival.
33. **Pt. Sarwanand Koul 'PREMI' of Anantnag** who had spent his life in academic pursuits and creative writtings-in prpose and poetic excellence in Kashmiri, was called out from his home by three militants on 30-4-90 for some

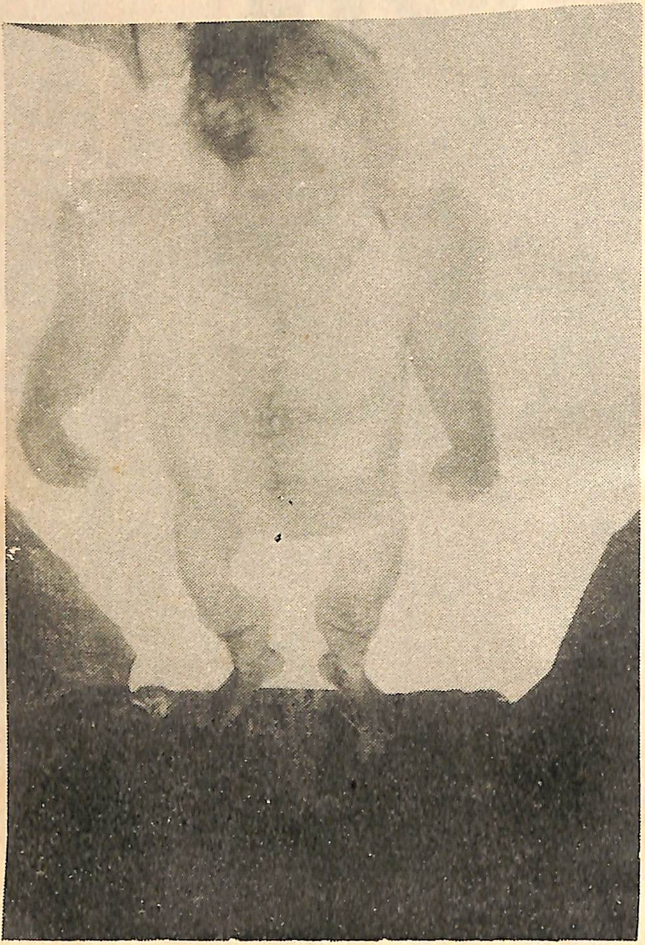
questioning (as were his family members told). The gun wielder had promised and had sworn of their religion that they would send Shri Premi back very soon without doing any harm. Two days after two dead bodies, the other being that of his son Virender Koul were discovered hanged on a tree with limbs broken, hairs uprooted and skin slipped off and burnt.

34. **Shri Man Mohan Bhat (Sharma) of Qazi Hamam Baramulla,** an employee of Post Office was taken along, on 18.5.1990 at about 11.30. p.m., by some muslim friend for taking tea on a nearby shop. At about 5 p.m. the same day his dead body was thrown from a vehicle on the road near SBI building Baramulla. He had many injuries on the muscles of his arms and knee caps and joints broken in addition to bullet injuries.
35. **Kumari Babli,** a student, of Drusu (Pulwama), was kidnapped from her home alongwith her mother **Smt. Roopwati** on 1.7.1990. The dead bodies of both were found on the road of the village the next day morning. Both had been molested and strangulated.
36. Four persons in a house at Bana-Mohalla, Srinagar were killed by the militants who intruded the house of Shri Jawahar Lal Ganjoo on 18.6.1990. The militants killed **Shri Ganjoo** alongwith his wife **Smt. Prana.** Another couple **Shri Badri Kaul** and **Durga Kaul** who too were in the same house, was also gunned down by the militants.
37. **Shri A.K. Raina,** Dy. Director Food & Supplies (Incharge Laddakh) was killed on 20.3.1990 in his office chamber at Srinagar, by the muslim fundamentalists. Shri Raina fell into a pool of blood for hours together in his own office.

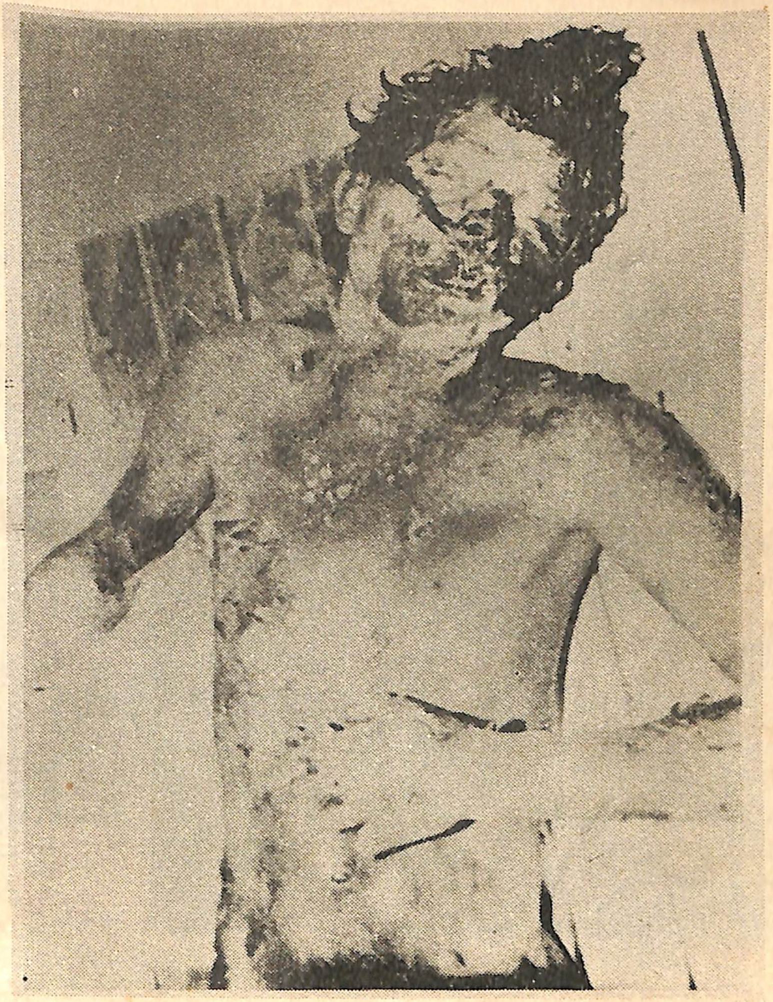
38. **Prof. K.L. Ganjoo** an Agricultural scientist, was kidnapped from his sopore residence on 7.5.1990 alongwith his wife. Shri Ganjoo's dead body was found next day floating in the river Vitasta. His wife **Smt. Prana** had been gang raped and then brutally murdered.
39. **Sh. Triloki Nath Bhat (Petition writer)** of Srinagar, was kidnapped on 10.6.1990 and on 12.6.1990 his dead body was found with many hot iron rod marks and blisters, on the road near S.R. Runj, Srinagar.
40. **Shri Kanhaya Lal Bhat of Badgam,** was gaged and kidnapped from his house on 11.6.1990. Next day his dead body was found in the vicnity of his home.
41. **Shri Jia Lal Kaw of Handwara** was kidnapped alongwith his minor son on 18.5.1990. On 25th of June 1990 the dead bodies of both were found with multiple injuries and tied together.
42. **Shri P.N. Handoo** Asstt., Director Information was gunned down near his house at Bal Garden, Srinagar, on 1-3-1990, while he was boarding vehicle for his office.
43. **Dr. Shiban Khurdi** (Dental surgeon) of Rehbab Sahib Srinagar, was gunned down alongwith his wife **Smt. Usha ji,** on 14.10.1990. His cousin **Neeta Ji** and **Rajainder, were also killed by the militants the same day in the house of Dr. Khurdi.**
44. **Shri Ved Lal Ganjoo** Principal, Govt. Degree College, Sopore, was killed by the militants in his office chamber on 26.7.1990, ih his college premises.
45. **Mrs. Dr. Sawhney** was burnt alive in her house on 18.7.1990
46. **Shri T.K. Razdan** was shot dead on 12-2-90 near Gawakadal, Srinagar by, the muslim militants and then his dead

Charred body of LIC of India official Sh. V.S. Tiwari. He was burnt alive as 'India' is suffixed to the name of his office which be belonged to.

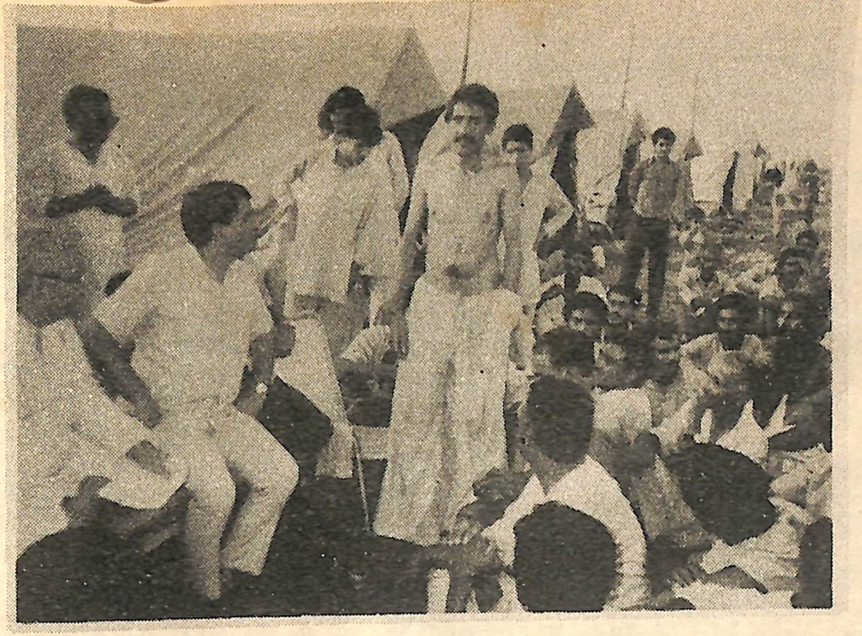
{ Although the Life Insurance Corporation of India, like other offices prefixing or suffixing their names with 'India' e.g. State Bank of India, United India Insurance etc., had in February 1990, erased or painted the said suffix to its name, in utter despondency to adhere to the dictates/threats of Militants issued through local media. These offices had covered their sign boards with green cloth and or paint }



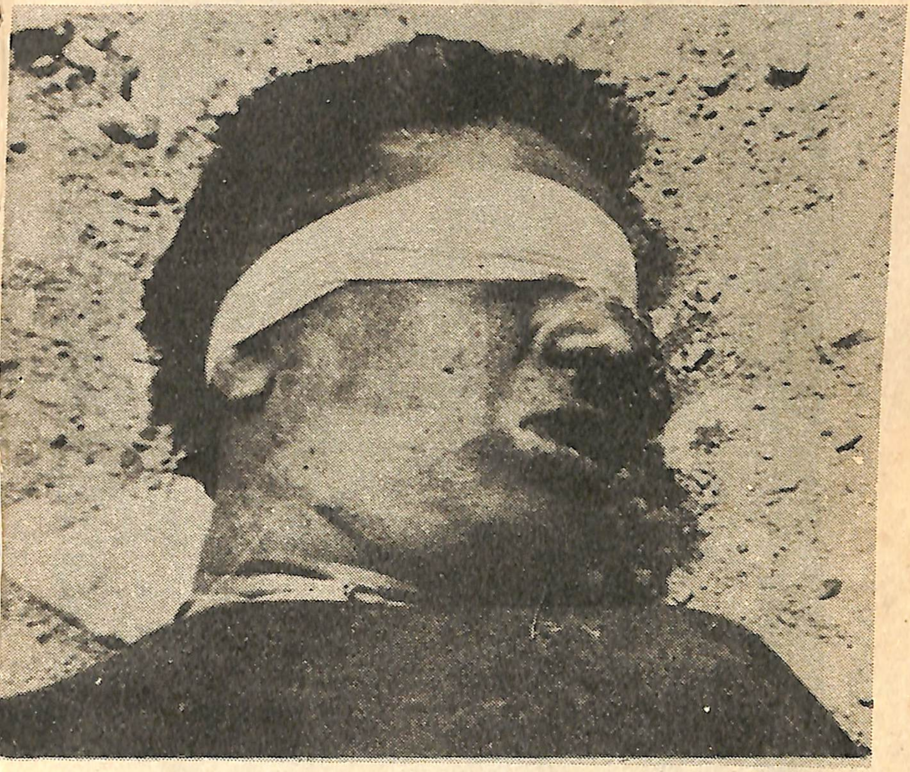
Another example of holocaust with legs cut below the knees and cigaratte burns on body.



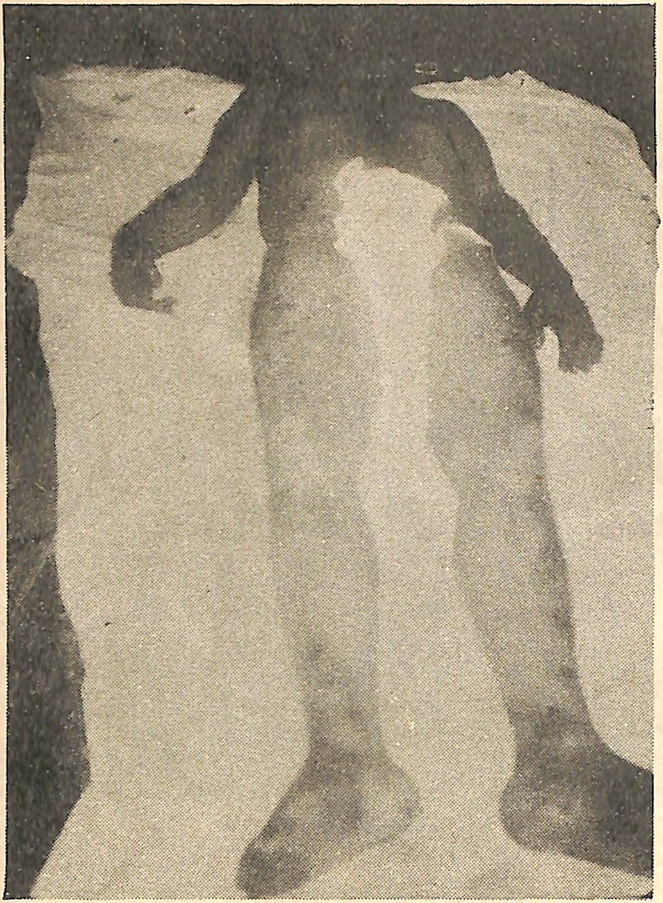
Another victim of fundamentalist brutalities, Sh. Tapoo, who was also burnt alive in a houe after being abducted.



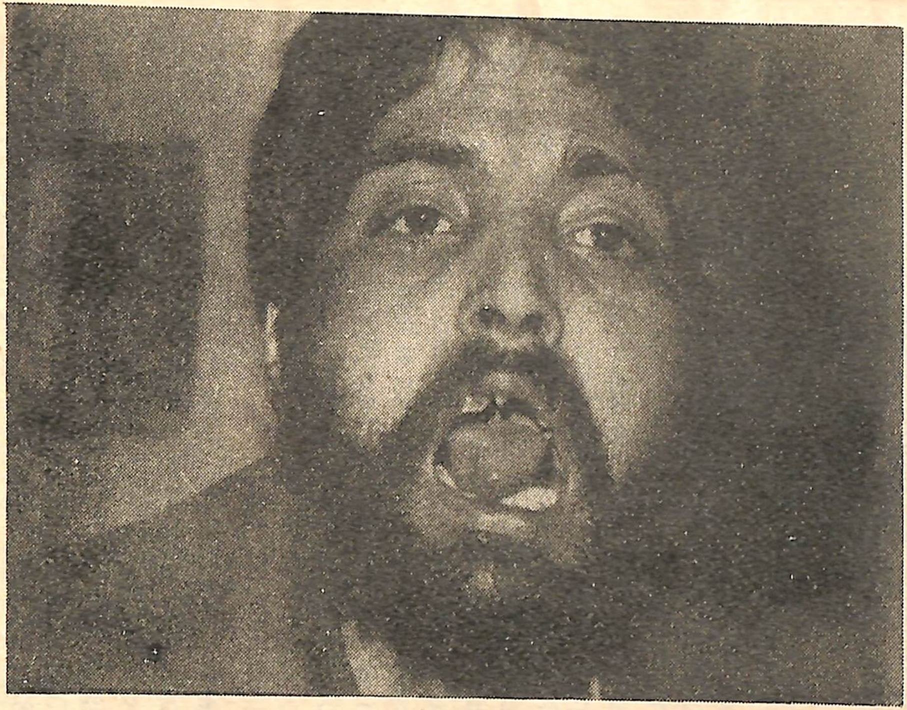
Autar Krishan of Pulwama relating the torture inflicted on him by ripping open his abdomen.



Bhushan Lal (murdered on 16-5-1990). His eyes had been hollowed out by the self styled crusaders for so called Islamic righteousness.



They prohibited cigarette smoking for the common people but, themselves smoke and enjoy inflicting cigaratte burns on innocents.



Ramesh Kumar asking how can he say his own name now, as his tongue has been cut by the Islamic fundamentalists for saying Bharat Mata ki Jai.

body dragged through streets upto a mosque near Sathoo and kept for display there.

47. **Sh. Suresh Kumar Kisoo** R/o Raugh Nath Mandir (Sona Masjid) Srinagar, was brutally killed in his own lane on 17.5.1990, and then the militants urinated on his dead body.
48. **Shri Dina Nath Mujoo** R/o Rawalpora Srinagar, was a retired govt. servant. On 7.7.1990 at mid night the Muslim militants intruded into his house and dragged him and his aged wife out of their rooms where they were sleeping. They Woke them up by slapping and threshing on ground. The intruders stabbed him to death in presence of his wife, by repeated assaults with knives.
49. **Sh. Bhushan Lal Raina** employee of Sheri-Kashmir Medical Institute Soura, Srinagar, was killed on 28.4.90 by hitting on his skull with a rod. While inflicting torture by slaping, hitting on vital parts, the deceased had requested the assaulters to shot at him instead of beating and thrashing on floor, but the militants had said that they would not waste a costly bullet on a 'Kafir' (infidel). They dragged him and nailed him to a tree after stripping off his clothes.

[The cases of martyrs Shri Tika Lal Taploo, Sh. Nil Kanth Ganjoo, Shri Lassa Koul, Shri Bal Krishen Ganjoo, Sh. Naveen Saproo, Sh. G. Kapoor, Sh. Shiban Krishen (all Srinagar), Shri Prem Nath Bhat, Smt. Sarla Bhat (Anantnag) Ms. Girja Kumari (Bandipora), Sh. R. Tapoo and Sh. P. Shekhar (Bihar) and Sh. V.S. Tiwari (M.P.) about whom a very brief mention has been made in the preceding pages of this book, have not been incorporated in this appendix].

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31
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